

God" has not only proved a failure but has resulted in financial loss. Satan is a hard taskmaster.

It is always so. Sunday work for gain, robbing God of his day, never pays in the long run, even from a purely temporal point of view, while if man's higher eternal interests are considered it is simply ruinous.

Anglican The Anglican churches in the Union in various provinces of the Dominion Canada, have become one. The General Synod of the Church of England in Canada held its first meeting in Toronto on September 13th and the following days. For three years negotiations have been in progress towards the end now attained.

This first meeting has been chiefly occupied with the perfecting of a constitution for the new body.

The representation is to be much smaller than that of our own General Assembly. Dioceses having fewer than twenty-five licensed clergymen will be entitled to send to the General Synod one clergyman and one layman; those having between twenty-five and fifty licensed clergymen, two of each; between fifty and one hundred licensed clergymen, three clergymen and three laymen; while dioceses having one hundred and upwards of licensed clergymen can send four representatives of each order, clergy and laity.

The great point of discussion was whether there should be "two houses," i.e. the bishops, constituting an "upper house," and the representative clergy and laity, a "lower house" or whether all should deliberate as one. The two house system is the English, the ancient, the aristocratic, the exclusive; while in New Zealand, and New York, the democratic idea has prevailed and all sit and deliberate and vote as one body. After a lengthened discussion, it was decided to sit as two houses, and so the General Synod will consist of an "upper" and a "lower" house.

The "solemn declaration" of their faith, which the "Church of England in Canada" through its representative body, the "General Synod," has set forth may be viewed in two aspects. In its attitude towards the body of revealed truth it is conservative, following the old paths with regard to the fundamentals of faith. In its ecclesiastical aspect, the solemn declaration is very exclusive; and if a stranger from Mars, unacquainted with the church history of Earth, were to read it he would never dream that there was any church outside the "Church of England throughout the world,—holding the one faith revealed in holy writ," and having its "order and government as the Lord hath commanded in His holy word."

With regard to the functions of the General Synod, the powers of Provincial Synods have been even more jealously retained than in our own church. Two declarations bearing upon this point are as follows.

"We declare that the General Synod when formed does not intend to, and shall not, take away from or interfere with any rights, powers or jurisdiction of any diocesan synod within its own territorial limits, as now held or exercised by such diocesan synod."

"We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various Provinces as to such Provinces and the dioceses therein may seem proper."

There was not a little of imposing ritual and pageantry in connection with the great event, and for those who like that sort of thing in religion that is the sort of thing they like. Tastes differ. But there are some grand men in that grand church and the prayer of every true heart should be that God would bless this union, through the agency of that church, to the advancement of His kingdom.

The Presbyterians were the first of the great evangelical churches in the Dominion to unite, some eighteen years ago; the Methodists followed, and now the Anglicans.

Congress of Religions In connection with the World's Fair, there has just been held a world's "Congress of Religions," lasting from 11 to 20 September. By far the larger part of the Protestant Christian world disapproved of such a congress on the ground that Christianity cannot, to be true to itself and its head, put itself to that extent upon a footing of equality with other so-called religions; that they are false while it alone is true; they represent man's efforts to satisfy the restless longing of the soul while it is God's revelation of the true way of peace with Himself. Truth can never rest side by side with error, and while the congress is a fine exhibition of the brotherhood of man, which should stir up all Christians to seek more earnestly to save their brother man from error and death, yet "congress of religions" is a misnomer. If Christianity be "religion" then human systems are not religions. If they are, then Christianity is more than a religion. For it to take common ground and common name with them is to lower its name and claim. The result of trying to show how much all human systems have in common with Christianity must only result in making their devotees more satisfied with error and less anxious to seek a new and better way. The only way in which Christianity can take its place beside human systems is not in comparison but contrast.

Spurgeon said there is no doubt that the whole world will be converted to Christ, but the question is whether those who call themselves Christians, will be saved, unless they take some part in the work.